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RELIGIOUS MISCELLANY.

VIOLATIONS OF THE SABBATH.

From the Christian Spectator.
Could we place ourselves on an eminence in the midst of this nation, and survey every part of it as easily as the astronomer surveys the heavens, what countless multitudes might we behold violating every Sabbath. But the eye of God sees them all. Though we cannot take such a view, we continually see or hear of the profanation of that holy day, in all parts of our country,—from Lubec to New Orleans, & from the shores of the Atlantic to the western settlements of the Missouri. The time was, when in New-England especially, a general stillness reigned on the Sabbath, & the public & private worship of God was the great business of the day. But now, what a change! The running of stages, steam-boats, and private carriages, almost without number; the passing of loaded waggons, and droves of various animals; sailing, swimming, and almost every kind of business and amusement, may now be witnessed in one part or another of this portion of our country; and yet, we believe the Sabbath is less profaned in New-England than out of it. Complaints on this subject have become frequent and loud from every part of the land. We have heard the present season, of a steam-boat plying on the Sabbath between Boston and Nahant to accommodate parties of pleasure; though we are aware of the circumstances which put a stop to the practice. And even in the far-famed "land of steady habits," tell it not in Gath—the Norwich steam-boat, as has been noticed in another part of this number, advertises to leave "on Sundays and Wednesdays." One of the Hartford steam-boats too commenced encroaching on the Sabbath in a similar manner; and we know by what means the desired change was effected. We have seen the Sabbath trodden under foot by the owners & drivers & passengers of the crowded United States mail-coach, by travellers in private coaches, chaises and gigs, down to the company of foot pads and solitary stragglers. The livery stables both in and out of New-England, are employed to accommodate those who must ride for business or amusement on the Lord's day.

From the City of New-York, tidings often reach us of the arrival and departure on the Sabbath of steam-boats and other craft thronged with parties of pleasure;—to say nothing of vessels of larger size, or of other violations of the day, which are but too well known. We remember also the removal on the first Sabbath of July last, "of Causici's statue from its former position in Elm-street, thro' Broadway to the Park, whilst the neighboring congregations were engaged in religious worship;" and the fact that "a number of persons" were on the same day "at work on the top of the City Hall, preparatory to celebrating the anniversary of our independence. We notice too that our large rivers and canals, swarm with sloops, steam-boats, passage-boats, and water-craft of every name, filled with profaners of the Lord's day. And how many of the "eighty or ninety thousand persons" who arrive at Ulva in a year, simply in canal boats and stages, travel upon the Sabbath in one part or another of their tour? We have heard loud complaints again & again, of professors of religion from New-England, passing through the western part of N. York in public stages and on the canal, upon that holy day. They seem to think it no profanation of the day to travel when from home; or that in passing through that thoroughfare of the U. States, they shall not be noticed, either by God or man. The Synod of Albany state, "that the profanation of the Lord's day is practiced to an extent altogether unprecedented in that portion of our country included within the bounds of this Synod." We have also heard it stated by a gentleman of unquestionable veracity, who had the means of knowing the fact, that with respect to the canal-boats and stages in the region of which we are speaking, there is no perceptible difference between the Sabbath and other days of the week. This remark applies to vehicles of every description, except the few, whose proprietors have sufficient respect for the Sabbath, to rest on that day. But this is not all. What a multitude of persons are employed from morning till night and from night till morning, in waiting upon the arrival and departure, and in providing for the entertainment of these open violators of the Sabbath.

We have not long since seen such notices in the public papers as the following: "Five hundred persons arrived in this place (Buffalo) last Sunday." "Last Sunday five hundred persons arrived at Chester" in a steam-boat." We have just seen it stated, that on the second Sabbath in September, the volunteer companies of the city of Philadelphia marched through its principal streets, at noon-day, "to the sound of life and drum," and embarked on board a steam-boat for Maryland, "to assist in celebrating the anniversary of the battle of Baltimore." They landed at New-Castle as the people were retiring from church, and made a great display through its streets. What rendered this instance of the profanation of the Sabbath the more wanton is, that "we are informed this company might easily have reached Baltimore in time, without taking the Sabbath for its journey." Farther to the west, a notable excursion was made upon the Ohio river on the Sabbath not long since, in the steam-boat Pennsylvania from Pittsburgh. Among other amusements, the party engaged in the firing of cannon; for "an overcharged swivel burst in firing and broke in several pieces the right arm of the firer."

If we look into the capital of this nation, what examples shall we find there? We have heard of Congress sitting in one instance at least during the session, till five o'clock on Sabbath morning. During the same session, about thirty members of that body took a steam-boat and went down the Potomac to visit Mount Vernon, and pay their respects at the tomb of Washington on the Sabbath. But to the honor of the proprietor let it be recorded, they were refused permission to land. It has gone the round of the public papers that not long since under a late administration, the President and heads of departments made an excursion in a steam-boat on the Lord's day, to visit, if we rightly remember, a 74 gun ship. What effect must such examples of our rulers, published as they are in every part of the country, have upon the people? It has been said, "the example of men in official stations is among the most powerful moral causes which affect or bless a community. If it be good it descends with cheering power, like the gentle rain upon the earth; but if it be evil, from its eminence, it comes down upon the community, like the mountain torrent, sweeping away

landmarks." In the country to the west and south, we have reason to believe the Sabbath is less profaned than in the regions at which we have glanced. In all parts of the country, it is with multitudes a mere holiday. They go forth to their amusement in troops, trampling under foot the day which God has consecrated to his service. But we will not proceed further to specify facts of the kind we have noticed.

The friends of the Sabbath have witnessed with deep concern and regret, the legalized profanation of the Lord's day, in one department of our national government;—we mean, the post-office department. Petitions have been laid before Congress again and again, praying that this evil might be remedied; but it is not remedied. Multitudes are now required, in the discharge of their official duty, to violate the law of God; to say nothing of the numerous other violations which result from the present arrangement. But, be it remembered, no law of man can in the least remove the obligation to keep the law of God, or diminish the guilt of profaning his holy day. God has said, "Remember the Sabbath day to keep it holy;" and no law of any government on earth can set this command aside, or abate its force. What authority have Congress, or all the governments in the world, in opposition to the command of Jehovah? Whoever transgresses the law of the Sabbath in the discharge of his official duty, does it at his peril. Could he not retain his office if he did not act up to his instructions? Then let him lose it, but save his conscience. Let him obey God rather than man. In vain will he attempt to cover his sins by the law of the land. And what renders his guilt in this case still more glaring is, that he accepts his appointment with his eyes open, and with the deliberate determination habitually to violate the law of the Sabbath. We know he can smile at these suggestions, and disregard them; but we know too that he must give account of his conduct in the day of judgment. We to the man that perseveres in known violations of the Sabbath.

Facts compel us to believe that the evil of Sabbath-breaking is rapidly increasing every year. Among the causes of this increase, are the facilities of communication both by land and water, from one part of the country to another; and the increase of a commercial, enterprising spirit among our citizens. The temptations to profane the Lord's day are powerful, and fearfully increasing, and threatening to blot out the Sabbath from our nation.

The evil is felt, though not as deeply as it should be. But the friends of the Sabbath are beginning to be alarmed. They are looking around them and inquiring what can be done. If we are not greatly mistaken, there is an anxiety among them on this subject, which demands that some efforts should be made to prevent our civil and religious institutions from being undermined, and becoming a heap of ruins. Should they close their eyes on this subject, after having seen the danger to which the Sabbath is exposed; should they be ready to say the evil is so great that there is no remedy,—it is the inevitable consequence. If the subject be left alone, the tide of desolation will sweep away every vestige of our religious institutions from the land, and our choicest social, and civil privileges will go with them into the same abyss.

Dr. Beecher's Election Sermon.

The last session from Pennsylvania, and twice before from different parts of the country.

RELIGIOUS ZEAL.

Messrs. Editors,—I frequently hear that, in places where there is a special revival of religion, many things are said and done by ministers and private Christians which are in a high degree censurable. I am grieved to find that many professed friends of evangelical piety are disposed to repeat such reports, with the full persuasion that those concerning whom they are related are imprudent and enthusiastic. Now I wish to present to your readers, a few reasons why the mouths and ears of Christians should be forever closed respecting reports of this nature. And first—if they are true it is injurious to themselves and to the interests of religion to repeat them. It naturally leads them to justify their own criminal sloth and indifference in the service of their Master, and tends to prejudice others against revivals of religion, without which sinners are seldom converted to God.

But to suppose, in general, that in nine cases out of ten there is any justifiable ground for these reports, is admitting too much. For, secondly, they are exceedingly gratifying to every unrepentant heart, which the Bible declares is enmity against God. Hence the least deviation from what the world calls prudence, will probably be exaggerated, and most certainly will, by being repeated by different individuals from each other. But this is not all—Few are the accusations of many devices of men to hush the accusations of conscience, and it is a fact, for which I leave your readers to account as they please, that a man can in no way so easily and so effectually quell a troubled conscience, as by misrepresenting what has proved to be the language or conduct of Christians. Those who have been conversant with revivals of religion have often had occasion to weep in view of this fact. Doubtless this is the origin of a majority of those disgraceful reports which are often circulated and believed, even by many professing Christians, respecting those who count the reproach of Christ greater riches than the esteem of an ungodly world. If your readers will just turn to Math. 22: 15, 26; 61, and to Acts 21: 23, 24: 5—9 they will find that this is no new thing under the sun; and having read these passages and many others of the same import, they may safely infer that those preachers who have had no such reports circulated respecting them have not yet learned to preach the gospel as Christ and Paul preached it.

Again—Christians should not believe that those who are zealously engaged in religion are imprudent, because some other Christians affirm it, nor even because they themselves, having seen them are disposed to think so. For they may be in a state of criminal stupidity and religious declension, and if so, they are absolutely incompetent to judge in this case. Judging from the opinions of many professing Christians, respecting Christian zeal and prudence, I cannot doubt, that if Paul should again appear on earth, and preach the gospel with that plainness simplicity and zeal which once made it to some foolishness, but to others the power of God, they would say, "thou art beside thyself." Such persons cannot tell how they themselves would act

and speak, did they habitually have, by faith, so near and distinct a view of eternal scenes, that they were disposed, like Paul to "warn every man night and day with tears," and did they, by their conduct, convince all around them that they "counted all things but loss for the excellency of the knowledge of Christ."

But further—Christians of the present age are accustomed to form their opinions, and regulate their conduct according to the principles of worldly policy and prudence. Hence arise many of the censures, to which those persons expose themselves who constantly bear in mind that, "the wisdom of this world is foolishness with God." This is a point on which I might dilate at some length, but I forbear, hoping that some of your readers, who have more of the spirit of Paul, will express their views on this subject, so intimately connected with the progress of evangelical religion. I will, however, just notice an important practical distinction between the wisdom of this world and Christian prudence, which is generally almost entirely overlooked. The wisdom of the world says, in regard to Christian conduct, what will such and such persons think and say if I do this or that. It hesitates to adopt such and such measures, for the salvation of the souls of men, through fear that they will not succeed, or that the world will think strangely of it, or that it will incur the charge of enthusiasm.

Christian prudence, on the contrary, consults what will be most likely to awaken the conscience, and lead men to inquire what they must do to be saved, fearless of reproach and confounding implicitly in God for success. If the world sneer and deride, or if lukewarm Christians think it imprudent, it boldly exclaims, "whether I ought to obey God rather than men judge ye." Here is the great secret of the success of Whitefield's labors, and of the labors of a few kindred spirits, who have since like him been willing to suffer reproach for Christ's sake.

I will close these remarks, by observing, that if any one can credit any reports detrimental to the interests of religion, or disrespectful to those who are seeking to promote them, or can repeat them, without heartfelt grief, he has reason to fear that his love to God and his people is "in word only."

For the Boston Recorder and Telegraph.

SERMON AT GROTON.

The faith once delivered to the saints is an impregnable fortress. Like the rock that guards the entrance to the Mediterranean, it stands ever unmoved. But error is a mere temporary camp, shifted from one point of attack to another, as the besiegers find their successive assaults unavailing. One of the most conspicuous points in this rock, around which the arrows of the enemies of truth have slumbered for 1800 years, is the doctrine that "except a man be born again, he cannot see the kingdom of God." First, persecution brought against it her ten thousand instruments of torture; next, infidelity curled the lip in ridicule, and tried to laugh it out of the world; and last, came the modern liberal Christianity, asserting that this new birth is nothing but a general conversion of a nation from heathenism; that the language of scripture on the subject is a strong eastern figure used by Jesus Christ without any definite meaning; or, in short that any thing is meant but a radical, personal, individual change of the heart, from the love of sin to the love of holiness. I make these remarks because, some time since, I was present at the installation of a Unitarian preacher in Groton, Mr. and was led to observe how those preachers are constantly shifting the manner and place of their attack upon that doctrine for which the martyrs died. A little while before, I had seen reason set up as the arbiter of religion;—the book of God was to be brought before it, and was to be believed, only in that interpretation which should agree with the previous decisions of reason. And thus were regeneration, and Christ crucified for sin, reasoned away, as mere foolishness. But the eyes of mankind have been opened, to see that the human intellect must not set bounds to the uncreated God. And it now suited the preacher to degrade poor reason even from being an interpreter of God's word. And he now labored to prove that the mind of man, even in this nineteenth century, cannot decide with certainty what is the meaning of any given passage in the Holy Revelation. The drift of all this is plain—against intolerance and bigotry.—The life separation between the church and an unsanctified world, is to be levelled. But if reason be competent to interpret written language, how can she explain away the mysteries of the Holy Trinity? Ah! here I suppose we are to have slight change in the mode of attack. Instead of hearing that the distinction in the Godhead is contrary to reason, and cannot therefore be found in the Bible without making it absurd, we are to hear that this, together with the whole machinery of man's salvation, is the offspring of a vain philosophy.

But the preacher's most serious error was, when he took for himself and his party the ground of a little persecuted band of soldiers, valiant for the rights of conscience. Against them, not the whole world, all the rest of the church were set in array; and had been, ever since the domination of the Pope of Rome commenced. And the persecutors of the present day (i. e. the orthodox,) possessed the same spirit as did the Church of Rome in the days of the martyrs, and would carry out to the same bloody length but for the power which these champions of liberty maintain over public sentiment. The preacher knew that the common people respect the martyrs, and that belief which they sealed with their blood the faith once delivered to the saints. Did he by making modern Unitarians the successors of the martyrs, mean to leave the impression upon the minds of the people, that their opinions are the same? If not, why did he not explain the difference? Why did he not say, we think, "that it makes no difference what man believes, provided he be sincere;" while the martyrs suffered death because they believed, that "except a man be born again he cannot see the kingdom of God?" But the preacher said in such thing. He left the full impression that Unitarians stand now in the same attitude as did the persecuted Waldenses long ago. Was this honest? I have waited long to see this sermon before the public, when I confidently trusted that it would defeat the author's aim. But I cannot now avoid the conclusion, that it was designed to make an impression upon the common people, not upon well disciplined minds; that it was designed to be heard, and not to be read and studied. But if that sermon do not come out, I for I shall be obliged ever to count its author a deliberate deceiver.

If I have misrepresented him let him publish his sermon, and show the world so. He shall have my poor name to fix the disgrace upon. He has had a fair opportunity to subject his sermon to that examination, which at the time he appeared to challenge; for the people to whom it was preached requested a copy for the press. HESBERTS.

A GERMAN STUDENT IN AMERICA.

We doubt not our readers have been deeply interested in the narrative entitled "Russia," which appeared in our paper of January 5th and 12th. They will therefore be glad to see the following brief account of the young gentleman, from whom the information was derived.

For the Boston Recorder and Telegraph.

Messrs. Editors,—The narrative of facts respecting Russia was derived from Mr. William Schaeffer, a native of Stuttgart, in the kingdom of Wurtemberg. He has lived 20 years in Odesa, where he removed with his parents when quite young. About six years ago he became the subject of renewing grace under the preaching of Rev. Mr. Lindl, the reformed Catholic priest mentioned in the narrative. At Odesa he became acquainted with Rev. Joseph Wolff, the Jewish Missionary, and accompanied him to Constantinople and Smyrna. Mr. Wolff perceiving in Schaeffer a character which, he was persuaded, would render him highly useful as a Missionary, should he obtain the requisite qualifications, sent him to America for the purpose of obtaining an education. He brought letters of introduction highly satisfactory from Mr. King. He is now at Andover pursuing studies preparatory to entering the Theological Seminary. Mr. Schaeffer states that when Mr. Wolff arrived in Constantinople, the Jews beset him; accusing him of having by his preaching and discussions in Jerusalem withdrawn from the faith 300 of their brethren, who emigrated to Constantinople, both on account of persecution from their former brethren, and because of the decline of business which prevailed in Jerusalem & Palestine. Some who had heard him in Jerusalem had their confidence shaken in relation to their ancient belief, and had been instrumental in changing the opinions of others. While Mr. Wolff was absent at Adrianople, the Jews had a general council for the purpose of debate and consultation concerning the new opinions which had begun to prevail respecting the Messiah. The believing Jews were much persecuted by the unbelievers, and were obliged to hold their meetings in the profoundest secrecy. Mr. Wolff's life was endangered by the hatred of the Jews; and it became necessary for him to withdraw privately from the city, leaving Mr. S. to secure his baggage and papers.

It will also be interesting to your readers to know, that the communication to which we allude was prepared for the Recorder by Mr. Strale, a native of Sweden, who after having held a Lieutenant's commission in Bernadotte's army from 1810 to 1816, and after many wonderful leadings of Providence, is now in the Seminary at Andover preparing for the ministry.

THE HAPPY NEGRESS.

Some few years since a minister was preaching in the town of Plymouth in Devonshire, when a written paper was given him, to this effect:—"The thanksgivings of this congregation are desired to Almighty God, by the captain, passengers and crew of the West Indian, for their merciful escape from shipwreck during the late awful tempest."

The following day he went on board the vessel, accompanied by some pious friends from the shore, and in conversation with the passengers, a lady thus expressed herself:—"Oh, Sir, what an invaluable blessing must personal religion be!—never did I see it more exemplified than in my poor negress Ellen, during the dreadful storm. When, Sir, we were tossed to the heavens, and sunk again to the depths, and expecting every succeeding wave would break over the vessel and entomb us all, my mind was in a horrible state,—I was afraid to die,—I could not think of appearing before God, but in dread dismay. Ellen would come to me and say, with all possible composure, 'Never mind, missie—look to Jesu Christ—he gave—he rule de sea—he prepare to die.' And when, Sir, we neared the shore, and were at a loss to know on what part of the coast we were, fearing every minute to be dashed to atoms on the rocks, my mind still in a most distracted state,—I feared to die,—I knew nothing of religion;—poor Ellen, with the same composure as before, came to me and said, 'Don't be fear, missie, look to Jesu Christ,—he de rock; no shipwreck on dat rock; he save to de utmost; don't be fear, missie, look to Jesu Christ.' I determined, Sir, I hope, in divine strength, that if ever we reached the shore in safety, I would seek to possess that religion which so supported the heart of a poor negress in the midst of such dreadful circumstances."

The minister wished to be introduced to this poor, yet rich African. She was called to the cabin; but as he wished the conversation to be heard by the sailors, he desired her to go on deck, which she did.

Minister. Well, Ellen, I am glad to find that you know something of Jesus Christ.

Ellen. Jesu Christ, massa—oh, he very good to my soul;—Jesu Christ—oh, he very dear to me.

M. How long is it, Ellen, since you first knew the Saviour who is so precious to you?

E. Why, massa, some time ago, me hear messer Kitchen (a missionary) preach about de blessed Jesu. He say to we black people, de blessed Jesu come down from de good world;—he pity we poor sinners. We die, or he die;—he die dat we no die;—he suffer on de cross, he spill precious blood for we poor sinners. Me feel me sinner; me cry, me pray to Jesu, and he save me by precious blood. Oh, Jesu Christ very good—he very dear to me.

M. When did you see Mr. Kitchen last, Ellen?

E. Messer Kitchen, Sir!—de fever take him; he lie bed; he call we black peoples his children; he say, Come round de bed, my children; he den say, My children, I go to God, meet me before my God,—I go to God—meet me before my God; and den he fall asleep.

M. Oh then, Ellen, Mr. Kitchen is dead, is he?

E. Dead, Sir; oh no, messer Kitchen no die; he fall asleep, and he sleep till de trumpet of de Archangel wake him, and den he go up to God. —Yes, de trumpet of de Archangel wake him, and den he go up to God; Messer Kitchen no die; he fall asleep.

Enviably Christians! which enables the poor Africans to regard death as a sleep, from which the Archangel's trumpet will awake and summon to the eternal society and enjoyment of that precious Redeemer, whom, having not seen, we love.

Lond. Tract Mag.

HOME MISSIONS.

Furnished for the New-York Observer by the Corresponding Secretary of the American Home Miss. Soc.

Since the formation of the A. H. M. Society in the month of May last, the Executive Committee have issued commissions to 87 missionaries. There were at that time in the service of the Society 70 previously commissioned, making 167 missionaries in whose support this Society has rendered aid within the last 8 months, which is 30 more than has been employed by the United Domestic Missionary Society during the whole year previous to the merging of that Society in the National Institution. There are now in the service of this Society 117 missionaries; and applications for aid to other destitute places, are numerous and increasing. At the last meeting of the Committee, 16 applications were presented, 11 of which had been received in two weeks, and most of which the Committee could not refuse without doing violence to their own feelings, and those of the Christian public whom they serve.

Yet it is plain that they must stay their hands from the increase of this work of charity; unless the churches will more generally awake to a sense of their duty. They will awake. The Lord has given this cause favour in the eyes of the people, and he will give them "a mind to work." Eight thousand dollars is the full amount of receipts into the Treasury of the Society during the two thirds of the year which are now gone. Double that sum will be needed before the next anniversary. Let the Christians of our country remember these facts, when they enter into their closets to pray.

HENRY MARTYN.

The moral influence which this solitary saint of God in Persia, exerted whilst there, is most surprising. "It seems almost like becoming acquainted with some heavenly visitant to our earth to read of his labors in the heart of Persia, and of the affection and reverence with which his memory is cherished." Mr. Wolf says, the Persians acknowledge that the spirit of inquiry has greatly increased since Henry Martyn's translation of the New Testament into their language. He is spoken of by them as "a man who lived nigh to God!" To the question, what must one do to become good, the reply of a Persian was, "He must become as Jesus, poor and lowly, he must be born again, the second time, as you find in the gospel of St. John." The Persian then recited the words of our Lord to Nicodemus, verily, according to the Arabic translation. These words are the fruits of the labors of Henry Martyn, who has kindled a light in Persia that shall never go out. Christian Watchman.

Proselytism.—A most atrocious system has been pursued by some priests in that part of France which borders on Switzerland, for the purpose of increasing the numbers of their church. The Swiss government has cautioned the people against these attempts by public advertisements, from which we learn the following facts. The priests first succeed in persuading some young Swiss to embrace the Romish religion; and when this is done, great pains are taken to impress on the person the duty he owes to God in bringing over all his relations and friends to the true faith. Under the direction of the Romish clergy, the newly converted writes to some of his young relations, telling them what advantages they may reap by coming into France, where he has means of promoting their interests. The unsuspecting parents, deceived by these fair promises, allow their children to depart, but when they arrive at the place where they expect to meet their friend, they are seized on by the clergy, and forced into a seminary where they are kept as prisoners, till by force and persuasion, they are induced to abjure their religion.—[En. Luth. Int.]

From the Connecticut Observer.

PROFANATION OF THE SABBATH.

Mr. Editor—I have noticed of late, even in our highly favored State, much of the necessary work on the Sabbath of which the Philadelphians complain. Passing the other day, on my way to the house of God, a coal-pit; I saw a number of men engaged around it, and I was informed that coal-pits never stop for the Sabbath. A little further on, I went by a distillery; and noticing a smoke from the chimney, I asked the owner, who was near, the cause. O, said he, distilleries never stop for the Sabbath. But who said, I am those about the door? O, said he, a parcel of fellows that come to warm. I cast my eye among them. They were not the visitants of the sanctuary. They had each travelled far in the drunkard's path, and as distilleries could not stop for the Sabbath, so neither could they. Alas! I exclaimed, in vain shall we look for the reformation of the world, while so much work is accounted necessary on the Sabbath. T. S. A.

Scuffer confounded.—A gentleman in a stage-coach attempted to divert the company, and display his hostility to the Scriptures, by throwing them into ridicule; "As to the prophecies," said he, "in particular, they were all written after the events took place." A minister in the coach who had previously been silent, replied, "Sir, I must beg leave to mention one remarkable prophecy as an exception. 'Knowing this first; that there shall come in the latter days scuffer.' Now, sir, whether the event be long before the prediction, I leave the company to judge." The mouth of the scuffer was stopped.

Questions to the Believers in Universal Salvation.

If all are to be saved, why should there be a general judgment, to divide the sheep from the goats, the tares from the wheat, or the righteous from the wicked?

What will be the difference at the judgment between the righteous and the wicked?

What is the use or importance of publishing the glad tidings of the gospel, if the worst equally with the best are to be "ultimately saved?"

What is the meaning of the Scripture—"He that believeth not the Son shall not see life, but the wrath of God abideth on him?"

"Verily, verily, I say unto you, except a man be born again he cannot see the kingdom of God." Where shall those who be born again die in their sins?

How an Infidel can die.—It is said of Talma, the eminent French tragedian, who lately died in Paris, that a few moments before his death, he murmured in a faint voice, "Vive! Vive! Vive!" Upon this fact the Editor of the New York Times judiciously remarks, as follows:—"Thus a man, who, for forty years, had, in his dramatic character, held thousands in admiration at his unrivalled powers; who must, in thousands of instances, have portrayed the inevitable consequences of vice and irreligion; but whose soul, at the moment of laying aside its clayey mantle, was left to call upon Voltaire instead of his Redeemer. Such are the consequences of infidelity."

RELIGIOUS INTELLIGENCE.

JEWS IN CHINA.

In a late No. of the Asiatic Journal, there is an interesting article respecting the Jews in China. They were settled in that country, as well as in other parts of Asia, many centuries prior to the Christian era; even as early as 1000 years before. They migrated from Persia by way of Khorasan. They say themselves that they came from the west, or from Siva. They have a MS. copy of the Pentateuch; and they long kept up an intercourse with other Jews in Persia, and the more western parts of Asia. It is said they received some additions soon after the destruction of Jerusalem by Titus, in 70. Some of them have become Mahometans. They have a tradition, that Abraham, who they say was the nineteenth from Adam, was author of their law, and that Moses derived it from him. There is a great similarity between the laws of Abraham and Moses, and those of the Chinese. Their calculation makes Abraham to have lived 3000 years before our era; whereas our account places him about 1850 before. The period between Abraham and Moses, is not very different in the two accounts. In the ancient Chinese laws, which originated with Abraham, as they pretend, are traces of a holy Sabbath. In their more ancient writings, they say that Adam was the first man—that Abraham was the real author of the law, which was afterwards published by Moses. They inculcate adoration of heaven; by which is probably meant the Invisible One who inhabits the heavens and all worlds. Hence, in time, mankind, who worshipped the God of heaven, were led to fix their thoughts upon, and to adore heavenly bodies, as the Sun, Moon, and Stars; and fire, as the emblem of these. Abraham, they say, worshipped Heaven, but not under any figure or image. These Jews are said to be honest and industrious, and are esteemed by the Chinese. They have a synagogue 250 feet long and 150 feet wide, and dedicated to "The Creator and Preserver of all things." There is this inscription also on a tablet in the synagogue—"Hear, O Israel, Jehovah, our God, is the only Jehovah."

When the people enter the temple they take off their shoes, and when they pray they turn towards the West. The person who reads the law covers his face with a thin veil. They believe in a judgment, in a paradise, and place of punishment. The Sabbath is kept strictly by them.—But they do not attempt to make proselytes, nor even go into the temple where an idol is worshipped. Besides the pentateuch, they have only part of Isaiah, Daniel, and Jeremiah.

SPANISH CATHOLIC MISSIONARIES.

A recent writer on the early settlement of Spanish America, and of the treatment which the natives received from their new masters, has the following paragraph:—

"The success of the missionaries in converting the natives, was almost entirely deceptive; they made use of the same unjustifiable means that have been resorted to by the Jesuits in other parts of the world, and with like success. To render the new religion more palatable, and to introduce it with greater facility, they pretended that there was a similarity between the doctrines and mysteries of Christianity and the crude notions of their own barbarous superstitions. Being, in many instances, overawed by the power of their conquerors, and excited by the example of their chiefs, multitudes expressed a reluctant consent to embrace a religion of which they were entirely ignorant, and were instantly baptized by the missionaries. By such means as these, by fraud and force, in the course of a few years after the reduction of the Mexican Empire, more than four millions of the natives were baptized; for they remained the same, or at least so better, for such spurious conversion; they were not entirely ignorant of the doctrines and duties of Christianity, but retained all their veneration for their ancient superstitions. This mixture of Christianity with their own superstitions, was transmitted to their posterity, and has never been eradicated. One ecclesiastic baptized, in one day, five thousand Mexicans, and stopped only when he had become so exhausted as to be unable to lift up his hands. Other missionaries, less successful, declared that the natives were too little removed above the brutes to become Christians; and a council was held at Lima, which decreed that they had not sufficient understanding to be admitted to the Sacrament of the Eucharist. This decree was abrogated by Paul III. who, in 1537, promulgated a decree declaring them rational creatures, and entitled to the privileges of Christians. That infernal engine of hierarchical power, the Inquisition, was established in America, by the pious zeal of Philip II. in the year 1570. The natives, from their incapacity, were exempted from the jurisdiction of this horrid tribunal.

DOMESTIC MISSIONS.

From a Missionary in the State of New-York, under date of Dec. 12.

When I first came to this people, about two years since, I found the church in a low condition. Difficulties were existing among Christians, and although the church then consisted of more than fifty members, yet the first Sabbath I preached, there were not present, professors and non-professors, more than thirty persons. The Monthly Concert for prayer, was not observed; there was no Sabbath School. The Sabbath was most awfully profaned. Indeed it was all one moral waste. Christians were slumbering at their post, and the God of this world was leading sinners captive at his will.

There is now a good degree of harmony existing among Christians and others. The Monthly Concert for prayer is regularly, and generally well attended. A very interesting Sabbath School has been formed, which however has been discontinued for the winter. The Sabbath is more respected, and some individuals have, as they and we humbly trust, been brought from darkness to light, and from the power of Satan unto the service of God.

Shall this people, when they are anxious to enjoy, and willing to do all they can to maintain the preached word—shall they, because there is not a speedy prospect of their being able to do more, be left without a spiritual shepherd to tell them things by which they and their children may be saved? When a kind and affectionate people surround me at the church door, as I am about to enter the sanctuary to tell them not to lay up treasures on earth but in heaven, saying, "Will you not stay with us, if we will do all that we can?" what can I, what should I say? I feel interested for this people, and have no doubt but it is the fact with you Committee; & that they will, if consistent, continue their aid. N. Y. Obs.

AUBURN THEOLOGICAL SEMINARY.

Extract of a letter from a student in Auburn Theological Seminary, to his friend in New-York, dated Jan. 2, 1827.

We had an interesting day yesterday, though not so much so as I had hoped, and not so much so perhaps, as some previous first Mondays during this term. These days have been a kind of Jubilee to us here for a time past, and have afforded some of the richest seasons I ever enjoyed. The whole day is spent in exercises suited to the nature of the occasion, as a season of concert for

prayer. The Society of Inquiry meets at 9 o'clock A. M., and generally continues to 4 P. M. with the exception of a recess for dinner, &c. The exercises are reading essays on topics connected with missions, reading succinct histories and accounts of missionary stations, and of benevolent operations generally, which have for their object the amelioration of the moral condition of the world, reading letters from abroad, &c. &c. By these the mind is well prepared for the Concert for Prayer, which is attended in the evening, and closes the day.

There is more of a missionary spirit in this Seminary now, than there has ever been before. There has been some feeling for the heathen among us, and some degree of readiness manifested to give up all for Christ, and go wherever he shall call. We have received two letters from foreign Missionary Stations in this term; one from the Missionaries at Jaffa, and one from Messrs. Bird and Goodell at Beyrout. Both were full of interest; but the former contained a direct appeal to our consciences and our hearts, too strong to be resisted. It sent a thrill through the Seminary, and brought home the question, Ought not I to go? To this question some answered in the affirmative, and are resolved to devote their lives to Foreign Missions, if the Lord will. But you will no doubt ask what effect had this upon you?—I was not wholly insensible. I have thought much and prayed much over the subject, and still I am undecided. The work is a great work. I fear I am not fit for so high a calling. And yet I cannot rest easy, and see the millions that are going to destruction in heathenish darkness.

RECORDER & TELEGRAPH.

BOSTON, JANUARY 26, 1827.

MASSACHUSETTS STATE PRISON.

The Legislature of this Commonwealth of the last political year, appointed "Commissioners on the subject of the discipline of prisoners and the compensation of officers in the State Prison at Charlestown;" consisting of the Hon. Stephen White, Sherman Leland and Bradford Sumner, Esqs. They have reported a bill to the present Legislature, entitled "An Act, providing for the Government and Regulation of the State Prison," which embraces many alterations in the system, and repealing former laws on the subject. The object appears to be, to new model the regulations, and put the prison into a different shape, if this bill should become a law.

The Report of the Commissioners is an interesting document. They remark, that before the adoption of the new regulations at Auburn, the penitentiary system had fallen into great disrepute. But the success of the system introduced there some years since, has revived the hopes, which the failure of former experiments had nearly destroyed; and this judicious scheme promises to accomplish the objects of public justice and humanity, in the important affair of prison discipline. The bill reported keeps in view the same leading principles. They propose to reduce the number of officers, and to define their respective powers with as much exactness as possible. They are all to reside within the limits of the prison, except the inspectors and physician. The warden is to be clothed with more power, and to be made accountable for the conduct of all under him, and for the whole internal concerns of the prison. All appointments of subordinate officers are to be made on his nomination; but the inspectors have a visitatorial power; and also exercise a powerful legislative control over the warden, by having the exclusive authority to make by-laws.—They propose 3 inspectors; the lieutenant governor, and one from each branch of the legislature, chosen in convention. In this way, each branch of the government will be able to procure direct information of the affairs of the prison at all times, and connect the government of it more directly with the government of the Commonwealth.

The proposed organization will render the offices of commissary and clerk, keeper, and turnkey, unnecessary. One overseer, including those who act as guard, is deemed sufficient for every twenty convicts. The commissioners recommend that the salaries of the overseers be raised, to secure the employment of responsible men. They deem it of high importance to secure the services of a faithful and able chaplain, who shall reside at the prison. The removal of ignorance is the necessary preparation to the engrafting of virtuous principles; and independent of his religious duties, the school department of the prison, may be advantageously confided to his charge. Solitary confinement loses much of its efficacy when unattended by the soothing and seasonable consolations of religion in moments of contrition. For a salary of \$500, they think a suitable chaplain can be procured, to reside constantly within the limits, and devote his whole time to the convicts. The present incumbent, for \$250, devotes merely one half day in a week, with such occasional visits as his numerous duties elsewhere permit. "Nothing can be worse than the system of instruction at present pursued, entrusted as it is to the older convicts, who are shut up with their scholars in the large cells by night, where instead of instructions in the principles of virtue, every opportunity is afforded for the practice of the most degrading vices."

The commissioners recommend a uniformity of employment; and stone-cutting in preference to all others, on account of its being productive, and favorable to health and reformation. Some few trades must be retained, for invalids, and for the supply of the convicts with iron tools, clothes and shoes; but they would have the number as limited as possible. They would abolish the practice of allowing overwork, and of employing any without the walls. Quincy, with the rail-way, will furnish stone for a long time to come.

The commissioners propose that the new regulations take effect when the new prison is completed; and it rests with the legislature to say, whether it shall be completed the present year, by employing the whole effective force of the stone department, or delay it, by putting convicts to other jobs of stone work. They recommend the former, for the following forcible reasons: "The offences to which His Excellency the Governor refers in his message to the legislature the winter session of last year, are, notwithstanding the utmost vigilance on the part of the officers, still in full practice; a fact which seems to demand of

the legislature the speedy completion of the new prison. It is therefore recommended that the warden make no contracts for furnishing stone work which may interfere with the work on that building. Any important reform is impracticable until it shall be in readiness to receive the convicts, and the whole changes which the present bill contemplates are intended to take effect from that period."

THE MILITIA SYSTEM.

Last week, we made some estimate of the expense attending Militia Trainings in this Commonwealth, and found it enormous. We now inquire into the value and importance of the system, for the purposes of national defence.

It was a maxim of the great Washington, great as a statesman and a warrior, "In peace, prepare for war." Monarchs need mercenary troops, to protect their dominions, and secure their thrones, and extend their conquests. But when America shook off the yoke of foreign domination, she forever abjured standing armies in time of peace.—The substitute she adopted, was a well armed and disciplined Militia. No doubt something similar will be, and should be, our perpetual hope of defence against foreign invasion and intestine rebellion. It is possible, however, that the wisest and best mode of preparing citizens to act as soldiers, has not been employed. For ourselves, we seriously doubt, whether the system of trainings is useful and available for the purposes intended. J. The burden should be cheerfully borne, however great it may be, if it is necessary. But it is not necessary, and our militia is but little better prepared for defending the country, for all the training and drilling it ever received. We support this position by principle, and by experience. Military tactics is a science to be learned, and an art to be acquired by practice. Now what young man can learn arithmetic, surveying, navigation, the scientific and practical parts of printing, of dyeing of tanning, by four days' study in a year, under the best instructor? Who can acquire the art of a saddler, a joiner, a painter, a silversmith, or a shoemaker, by four days' practice in a year? Whoever makes the attempt, may continue it four score years, and be a bungler in the end. So it requires more than one life-time, at the rate of four days in a year, to make a soldier who is fit to go into actual service. The science and art of war are not acquired by devoting to it such brief periods, with long intervals between them. Encamp your troops two days in a year, or even ten. Render the burden perfectly equal; excite their ambition; and put them under officers who are themselves proficient. Then dismiss them to other pursuits for a year, and you must begin nearly where you began before.

We come to the same result by experience.—No practical, observing, and disinterested man will say, that our militia does in fact learn any thing effectually, which can be of great practical use in war. This is the mortifying fact, and has been a fact through the union, ever since the militia system was adopted. The fact is often acknowledged by military officers; especially after their service is closed, and the splendor of an epaulette has ceased to dazzle their eyes. The fact was often remarked and lamented by commanders in the late war. The testimony of Gen. Jones of N. Carolina, after twenty-four years of strenuous exertions, is ample and conclusive to the same fact. To these may be added the testimony of the great Washington concerning war troops, even in those times of peril and desperate struggle, when every man was roused to action by the most powerful motives. He declared his conviction, that they who had not acquired knowledge in the service had done more hurt than good.

In time of war, a sense of the common danger fills the ranks. For many years after the close of the revolution, the martial spirit which those times had created kept alive the militia. Since our late war, there is a general peace among the nations. Our citizens are employed in peaceful concerns. They reap no benefit, and expect none, from their military expenses and toils.—They see no necessity or the burden laid upon them; and it becomes grievous. Tell them of the calls of patriotism of national glory, and the renown of arms—these are empty sounds for they expect no occasion to realize the vision. And it would seem impossible to create such an interest, as would make military duty pleasant, unless troublous times should again come. At least, the stimulus is wanting in all the states, amidst all the variety of regulations they have adopted. Every where the wheels of the system drag heavily, when the machine is not summoned to battle. Regulate a you will, the moving, life-giving principle is wanting. Render the burden equal as you may, and light as you can; it is felt as a burden still, and if the distant alarm of war should not for some time be heard, it will be felt as a burden too grievous to be borne.

What then? Shall we have "standing armies in time of peace?" By no means. That were to accept a serpent for a log. But, whether a substitute can be found, or not, it is worse than useless to continue a system which does not answer the intended purpose. That better can be done with the system of trainings, than to abandon it altogether? If it does no good, it is better to reject it, than to attempt to patch it up any longer. For it is without dispute very expensive establishment.

NEW ORGANIZATION OF THE MILITIA.

Our readers will recollect the circular of the Secretary at War sent last year to the governors and militia officers of the several states, soliciting information to be laid before a Board of Officers on the reorganization of the Militia. That Board have laid their Report before Congress, which occupies 240 pages, and contains a great number of letters in reply to the circular. They contain interesting information, and furnish profitable improvement.

The Report commences with a view of the defects of the present organization. Thirdly, it thinks the primary defect is the excess in number which the law proposes to hold to service. All between 18 and 45 might have been necessary in 1792. But in 1827, our population has been trebled, and of course male citizens between those ages are trebled; whilst dangers of foreign aggression are much diminished, and distance to the laws or inspection is not more likely occur.

The greater number of officers submitted to the Board, represent the ordinary militia musters, &c. as useless, or

worse than useless; those which hold a different language come from cities, & the more populous parts of the country. The excess of numbers renders every scheme of improvement hopeless, without the aid of a high war excitement. They would not bear "an encampment of many successive days," and the government would not incur the expense of it, and a selection of certain portions for the purpose would be deemed invidious and unjust. And yet, "without an encampment of many successive days, for the militia of thinly populated districts, it is impossible to impart to officers, and through them to the men, any adequate degree of military efficiency."

Another objection to the existing organization, the report states, is, that notwithstanding the law of Congress provides that every citizen shall be armed and equipped for military duty, yet comparatively but a small portion of the militia of the Union is yet armed; and, according to the present rate of appropriation by Congress, for that purpose, it would require seventy-five years,—even supposing population to remain stationary,—to accomplish the measure intended.—Defects in regard to instruction, and then numerous exemptions which are permitted by the several states, are also noticed as material objections.

The principal features of the plan proposed, are the following. The Board propose, that there be one adjutant general attached to the war department, and one in each of the states;—that all persons under 21 years be exempted from militia service;—that there be in each state one brigade for every member of Congress, composed of resident white males over 21, and taking the youngest above that age;—that each brigade consist of 3 regiments, every regiment of 2 battalions, each battalion, of 4 troops or companies, every troop of 5 sergeants, 5 corporals, two musicians, and 64 privates. Each state may still designate any corps as cavalry, artillery, &c.; or, to accept volunteer companies as part of its quota, without limitation to 21 years. States also may enlarge their own companies, from 64 each, to any number not exceeding 100. The whole are to be supplied with officers, much in the manner now existing. Instead of trainings for the troops, the Board propose the instruction of the officers. For this end, they would have a camp of instruction formed for every division, (two brigades), or a camp for the brigade of a state which has but one. Here all the officers of the division are to encamp 10 days in a year, except surgeons and their mates, under the command of the senior officer actually present. They are to be taught 6 hours in a day, theoretically and practically, by competent instructors (provided by the Secretary of War on the application of state Governors), selected from the army, or graduates of the U. S. Military Academy. The division chaplain, and one surgeon detached for the purpose, shall attend each camp; but be held only to their appropriate duties. For this encampment, the officers are to be allowed pay and mileage. The instructors are to be paid, and musicians hired. According to the present apportionment of representatives, there would be 104 encampments; 99 of divisions, and 5 of unclassified brigades.

Some other details of the plan must be omitted. We suppose, that if this plan should be adopted by Congress, it would still be optional with the state legislatures, to call the soldiery out for drill and parade, or only for inspection of arms. But the plan is evidently built on the idea, that the instruction of the officers is the most effectual way to teach the troops. And the plan is a wise one. On the alarm of war, let well instructed officers teach patriotic citizens into camp, to learn the art of war. In 3 weeks they will be better taught than they can ever be on the old plan.

SABBATH SCHOOLS.

The Rev. J. Hopkins, of New-Haven, Ct. writes to the Editor of the Vermont Chronicle, that no attempt had been made till now, to keep the Sabbath Schools of that town open in the winter, on account of the supposed inconvenience. This winter, a young gentleman of uncommon experience in such labors, offered to devote himself to the work, expressing a confident assurance that the thing was practicable, & that they were even more useful in the winter than the summer, because of long evenings and the want of amusements abroad. Others of a kindred spirit joined him. The minister believed, that the suspension of the Schools taught children that religious instruction is of trifling importance.—The result of the attempt is, that they have by far the most flourishing and promising schools that have ever existed in the town. They comprise a pleasing number of youth, from 15 to 30 years of age, some of whom are married persons. They have two Schools which they design to continue through the winter, and in one of them they may see in the worst of travelling and in the most inclement weather, from 100 to 120 scholars.

Mr. H. says, that Sabbath Schools do not prevent parental instruction at home, as has been supposed. Nothing has ever been attempted among his people, which has operated so effectually to excite parents to this duty. The superintendent generally gives out a question or two, to be answered from different parts of the Bible, the next Sabbath. "The effect is, parents are constantly accosted by language like this: 'Pa, want you show me some passages to prove my question?' In this way parents are looking up texts and explaining them to their children to show—the duty of children to their parents—the consequences of lying—the consequences of drunkenness—our obligation to observe the Sabbath—the immediate duty of impudent sinners." &c. &c. The Chronicle also says: "We have been told of a school in another of our towns, which the teachers were compelled, almost, to continue through the winter, by the urgent solicitations of the children. Their little charges would by no means consent to its suspension.—It is not too early in the season to bring the subject forward. Before the usual season of commencing summer Schools, Societies should be organized and Libraries obtained—every necessary preparation should be made for placing the School on a good and permanent foundation. This cannot be done in a day—and if deferred till May or June, it will probably not be done at all."

SABBATH SCHOOL, FITCHBURG, MASS.

In the Parish of Rev. R. A. Putnam. From a Report which has been put into our hands.

It commenced on the second Sabbath in May, and closed on the second in October. It may be instructive to compare its details with those of the preceding year.

	1825.	1826.
Superintendents,	5	5
Male Teachers,	10	10
Female Teachers,	16	16
Teachers who have made a profession of religion,	11	11
Male Scholars,	66	65
Female Scholars,	92	93
Whole number of Scholars,	158	158
Average attendance through the season,	85	91
Whole number of Lessons,	1828	2002
Perfect Lessons,	761	1034
Imperfect,	729	711
Indifferent,	352	255
Bad,	24	32
Discredited Marks,	3	0
Credit Marks for punctual attendance and good behaviour,	4004	4004
Contributed by the scholars,	\$11.20	\$12.17

To the latter some young ladies added \$2.42; one half of which has been devoted to the enlargement of the Sabbath School library, the other to the education of heathen children. "By this

means," say the managers, "a habit of thinking good—of giving (which is more blessed than receiving) for the extension of the blessings which they enjoy to those who have them not, will be created within them; & 'grow with their growth, and strengthen with their strength.' We look on this part of our system as of vast importance; and of powerful influence on the hearts of our children; and we hope by it to raise up some Harriet Newells, who may, for the high purposes of glorifying God & saving souls, eventually leave their dearest home and kindred, to range the mountain—to bring the wild savage, or the hardened sailor, or the poor Hottentot, or the shivering Greenland, to the feet of Jesus and the hopes of immortal life and blessedness. Let children—let them early learn to do good with purity—with money; and we may then hope that the love of money will not be in them the root of all evil and death to their souls."

But besides the salutary and kindly influence which these acts of giving will have on their hearts and the formation of their moral characters, an immense amount of real good may be accomplished for the benefit of others. The strength from one school would indeed be small; but let a stream come from every school and unite; and there would be a river."

They then show that all the Schools in connection with the American Union, might contribute more than \$6,000 for the same purposes, if each school should contribute the same sum that this has done. In this calculation they leave out one half the schools as being unable to do more than support themselves; and one fourth as containing a less number of scholars.

PRAYER FOR COLLEGES.

Bowdoin, Dartmouth, Middlebury, and Williams Colleges, in New-England; also Athens College, in Georgia, and Centre College, in Kentucky, were favored with special effusions of the spirit in 1826. We do not recollect any other; and these are but very few among all the Colleges in the country. Among those which had no rain of heaven the past year, there are not a few which have never been thus favored. When we look on a world covered with darkness, and lying in wickedness, we find urgent need of praying the Lord of the harvest to thrust forth laborers into the harvest.

We find, by recurring to a document published in 1823, that Hampden Sydney College was blessed in the preceding year, and should not have been marked with a star in our last.

FORMATION OF AUXILIARY TRACT SOCIETIES IN BOSTON.

In compliance with a notice from the Executive Committee of the American Tract Society, at Boston, which was read in the several Churches on the preceding Sabbath, the Ladies of Park Street congregation met on Monday, Jan. 15th, those of the Old South on Tuesday, those of Essex Street on Thursday, and those of the Unitarian Church on Friday, for the purpose of consulting with each other upon the expediency of forming themselves into Societies, to promote the circulation of divine truth in the inviting form of Religious Tracts.

After much deliberation and prayer, it appeared very evident that every person might be benefited by an attentive perusal of these publications, and that this city was a large field for their distribution which may well be properly occupied by Ladies. It was therefore unanimously resolved, by the Ladies of the several congregations, that they would form themselves into Societies, for the purpose of promoting the sale of evangelical religion and sound morality by the circulation of Religious Tracts, and to aid the American Tract Society at Boston in extending its operations in destitute parts of the United States, and of other countries.

Notwithstanding the severity of the weather, the meetings were well attended, and a degree of interest was manifested which promises much, for the cause of Tracts, and the good of souls in this city, and for the extension of the Redeemer's kingdom.

The Constitution adopted by each, is in perfect accordance with the one adopted by the Auxiliaries of the National Society, thus giving harmony to the system in different parts of the country. While these Auxiliaries give forth four thousand tracts, as a donation, to the Parent Society, and place one fourth of the amount of their subscriptions in the hands of their own officers for the gratuitous distribution of Tracts, each member receives one half the amount of her subscription for her own reading, and to distribute as she may have opportunity.

Thus a way is provided for the Tracts to be immediately put in circulation. This system which has been experimentally commenced, with such improvements as experience has dictated from time to time, it is hoped will soon be put in operation in every part of New-England; and not only in New-England, but as far as possible throughout the United States. A Tract Society may be formed in every parish, and neighborhood, where there are one or two sectarians; whether old or young, rich or poor, male or female. LADIES OF EACH CHURCH VIEWS in the interior of Pennsylvania, lately evinced her gratitude to God for the recent influences of his Holy Spirit upon her heart, by the forming of a Tract Society.

A work which may so easily be accomplished, and which promises immense good, should not be neglected. And a source of joy to many a pious soul, and an interesting interest in this subject is springing up in our land.—"That there is a community of feeling, and a union of action, which encourages the hope that the period is not distant, when religious Tracts, will find their way into every house and every family.—When they will visit all the country which lies beyond the Alleghenies, and be scattered over the valley of the Mississippi, and be found in every boat that floats upon their majestic rivers. And it is a cause of joy to the Christian that there is a prospect that many a winter evening and many a sacred Sabbath will be spent by the sons and daughters of that moral wilderness perusing their pages, long before their waiting eyes shall be permitted to welcome this light of truth from New-York to East, and from South to North, to proclaim to the world the wonders of redeeming love."

This object is constantly gaining the attention, and the affection of Christians in different parts of the country.—More has been done for this cause the last year than in any preceding year. The National Society have now under their commenced its operations under the auspices of New-York, have been known, and a field for usefulness on every foot of ground it has surveyed.

From the very moment of its establishment it has been rising, and extending its salutary influence, and under the guidance and blessing of heaven it has already accomplished much good. And it is now going forward with an energy, which renders it certain that the sublime and fundamental truths of the Gospel, will speedily be presented in a clear and pointed manner to a great mass of minds, who have never yet been taught to distinguish between true and false religion.

But while by the wisdom of its management and by the smiles of Providence, that Society have been enabled to send out friends to North and the South and the West, they not forgotten their native soil in the East.—Nor will they soon forget the rich treasures of truth, which from the East have been poured into their very bosom, and which are now going forth to make known the way of salvation to the thousands. Nor can it be supposed that the friends of the AMERICAN TRACT SOCIETY, at Boston, which they have been for a little time relaxing their exertion in this department of benevolent effort, have in any measure lost their love for the cause of Tracts, or for the prosperity of Zion.

And it is a delightful fact that these two Societies which have been called by the same name, and which stand so prominent before the Christian world, are now under the same energies, beginning to draw water from the same fountain, and going forward in perfect harmony to accomplish the same great work. Neither of which would desire to rest upon the other's ruins, but each standing upon its own foundation would contribute to the other's glory, and salvation, and both would look with intense interest upon a new world with the Apostle exclaim, Lord what wilt thou have me do? that these souls may be saved from the agonies of the second death, and raised to the joys of paradise. Who then will not esteem it a privilege to have some active part in carrying forward their operations?

In that great day when thousands, and tens of thousands, whose hearts were first affected by means of these Societies, shall come with joy to the throne of God, what will be the joy of the friends of these Societies, who will be willing to have it known, that they had no part in this benevolent enterprise?

EDUCATION SOCIETIES.

The Maine Branch of the American Education Society. held their annual meeting at Portland, Jan. 10th. Rev. William Allen, D. D. was elected President; and Rev. Benjamin Tappan, Secretary. The receipts of the year were about \$400; the payments to beneficiaries, \$429. The balance now in the treasury is unusually small; and special efforts may yet be necessary to meet the expenses of the present year. The revival with which Bowdoin College was blessed last summer, is partly attributed to the prayers and labors of the beneficiaries who were there. One who was formerly a beneficiary has now a shower of grace on the field of his labor.

THE PORTLAND BETHEL UNION.

Held an adjourned meeting, Jan. 17th. They propose to provide permanent religious privileges for Mariners, by erecting a chapel in some central part of the town, where the rents of the lower story and cellar will defray the annual expenses of the institution. In the second story it is proposed to make a chapel, a vestry and a school room. The estimated cost is \$9,000, of which they deem it necessary to raise \$2,500 by subscription, leaving \$6,500 to be borrowed. An act of incorporation is to be solicited, and a committee is raised to procure subscriptions.

PROMOTION OF TEMPERANCE.

To the Editor of the Connecticut Observer.

Sir,—In the town in which I reside, are two merchants, who have themselves agreed, upon abstinence in the use of ardent spirits. As reproach has been heaped upon them for selling the article to those who use it, and thus becoming partakers in other men's sins, they have resolved, if possible to gain an honest livelihood without thus dealing in the traffic of souls. If they are the sons of the drunkard, I cannot but feel that they are to be commended by all the people of God; and I would ask, whether merchants who will take such a bold and decisive stand, ought not to receive the patronage of all who desire a reformation in the community. Z. D.

Since receiving the above, we have heard of two merchants in two towns in Massachusetts, who have taken the same stand, and who, in consequence of it, have received the custom of good people.

To the Editor of the Connecticut Observer.

Sir,—About the commencement of the year, I one day overtook my neighbor who, the last year practiced "entire abstinence" in the use of ardent spirits. Well, said I, are you going to begin this year as you did the last? Yes, said he. But have you enjoyed as good health the past year as you did formerly? Yes, I think better. Did you work as well through the hot weather? Yes, quite. Have you no hankering for it when much fatigued? No, none at all. Food refreshes and recruits me more than spirits used to do.—I thought his testimony to entire abstinence ought to be made public; for no man among us is more industrious or laboring hard.

There is a Society at Charleston, called "The South Carolina Anti-Intemperance Society," whose members agree "to relinquish the use of ardent spirits entirely, except when required as necessary medicine in sickness."

A Prize offered.—A fund for an annual prize to be awarded to the writer of the best essay on the Suppression of Intemperance, has been constituted at Hamilton College, Oneida Co. N. Y. The fund is not yet as large as was at first contemplated; but we have been authorized to offer for the present year, ending on the 31st of December next, the sum of Twenty Dollars, to be awarded, as above mentioned, by the faculty of Hamilton College, to the best essay, provided such production shall be deemed really meritorious. Sealed communications, post paid, will be duly attended to, by the Editor of this paper.

Utica Recorder.

ANNALS OF INTemperance.

Distress.—I visited a few days since," says, one of the Trustees of the Free Schools, "a family living in a back cellar, and found the mother with seven children around her, and washing, as her constant employment, to obtain their bread. I asked her if she was a widow? "No," said she, "I have a husband, but he is no help to me." After some further conversation, I asked her if she had a Bible? "At this inquiry she wept.—I had a Bible once," said she, "which cost five dollars, but I have no Bible now. My husband sold it for rum. He lays his hand on any thing he can find in the house, and sells it for ardent spirits; and leaves me to supply my family as well as I am able, with my own hands."—N. Y. Obs.

A woman, whose name is said to be Staples, belonging to Kittery, was found dead in an Engine house near the north burying ground on the 17th inst. She was a person of intemperate habits; and as she was seen in that neighborhood 3 or 4 days before, and had a small pig of spirits with her when found, there can be little doubt she perished from intemperance and cold, and had lain unobserved all the intervening time. Portsmouth Journal.

RELIGIOUS SUMMARY.

The Popish Missionaries are very busy in France. They are particularly fond of getting up splendid processions for the purpose of planting crucifixes in places of resort. On a late occasion of this kind, at Brest, upwards of 12,000 men formed the "guard of the Sacred symbol."—Several regimental bands of music attended; all the authorities, civil, ecclesiastical, and military, were present; and an immense multitude followed, shouting, "Long live the cross, long live Jesus, long live his religion!" Alas! they venerate the cross, but care little for Him who was crucified.—London Baptist Magazine.

The Bailiff of Stade, in Hanover, has issued the following notice, "with the approbation of the Cabinet Ministry." "That Foreign Missionaries are prohibited from holding religious meetings, or delivering religious discourses; and that statistical authorities shall be permitted to distribute religious writings." This requires explanation; we hope his Majesty the King of Hanover will look into it.—ib.

Accounts from Ireland state, that numerous conversions to Protestantism have recently taken place. It is said that in the County of Cavan, sixty-five individuals renounced Popery, in the space of six weeks.—ib.

Church Methodism.—A portion of the Methodists in England have never succeeded from the established church. They held no meetings during church service in canonical hours; and their preachers do not administer the ordinances, preachers only, as with the dissenting Methodists; but is placed with the preachers and people conjointly.

Foreign Missions.—From the Report of the Executive Committee of the Auxiliary Foreign Mission Society of Colchester and vicinity, it appears that the amount of collection the year past, the number of inhabitants—church members—the average for each inhabitant and for each church member in the several associations.

"What is the cost?"—After stating some of the results of missions, in an address before the Socie-

ty just mentioned, the speaker says "All this is done; and, Sir, President, what has it cost?—Why, cost, Sir? I am ashamed to say what it has cost. Four dollars a piece, we pay for our bill of intoxication, two dollars for the benefits of a good government; but our bill for Missionary operations, including the support of Bible, Tract, Education, Domestic and Foreign Missionary Societies is on an average one cent. For the ruin of our country, four dollars! for the salvation of the world, one cent!"—Hartford Obs.

Episcopal Missionary Society in Pennsylvania.—Mr. DeLancey stated, at a late meeting, that during the 15 years of the Society's existence, between 40 and 50 missionaries had been employed, and that 15 new churches had been built solely by the impulse of this society—thus making one new church for every year of its existence. He then adverted to the fact, that when the society commenced operations there were but 15 clergymen in this diocese; and that now there were 59, 20 of whom had received more or less of the bounty of the Society. He next advocated the cause of the Society from the pressing necessities of the church in this diocese; and stated that 10 missionaries were now wanted to supply the demand.—Philadelphia Recorder.

The General Missionary Society, of the Episcopal Church in the U. S., has had but five missionaries employed during the last 3 years. One made an intellectual attempt at St. Augustine, in 1823. One was engaged about a year in Indiana; but returned on account of bad health. The Rev. T. Horrell was engaged in Missouri, in 1823, and is still there very usefully employed. The Rev. R. F. Cadle was appointed missionary to Detroit in 1824, and is still preaching in that place and neighborhood. The Rev. Norman Nash has made an attempt to establish a mission among the Indians at Green Bay, N. W. Territory; and is now engaged in soliciting funds to place it on a permanent basis. Some appropriations of money have been made to the dioceses of Delaware, Georgia and Ohio.

Philadelphia Branch of the American Tract Society. A Society with this name was formed in Philadelphia, January 11; and consists of gentlemen of several different denominations. A delegation attended from the parent Society at New York. The Philadelphia informs us, that it was not intended to take up subscriptions at this meeting, but several were made, among which were life subscriptions, of twenty dollars each, from the following gentlemen, for the purpose of providing the Branch Society with means for having a Depository of Tracts in that city, viz: Alexander Henry, Esq. Mr. Silas E. Weir, Mr. Ambrose White, and Mr. Arthur Tappan, member of the delegation from New York.

Tract Society.—A meeting was held on the 14th inst. at Concord, N. H., at which it was resolved to form an Auxiliary to the American Tract Society at Boston, and to establish a Depository in Concord. Mr. J. W. Shepherd, late editor of the Repository, was present as agent of the parent society.

Education Societies.—A writer in the Christian Watchman claims for the Baptists an earlier attention to the gratuitous education of young men for the ministry, than the instances lately mentioned in Connecticut, Maine and Vermont. He mentions associations for this purpose in Massachusetts and Rhode Island in 1793; and at Charleston, S. C. in 1791. He adds, "The Philadelphia Baptist Association commenced raising funds for ministerial education, about 70 years ago, and in 1763, Mrs. Elizabeth Hobbs bequeathed to their use, the generous sum of £350."

South-Carolina Sunday School Union.—The Charleston Observer contains the annual report for 1826. It embraces reports from only half as many schools, as that of the preceding year.—Seven schools, in Charleston as we suppose, had 130 teachers, and 914 scholars. The Board say, "On most of the schools, the dew of divine grace have descended. Some of our precious youth have been led to consecrate their lives to the service of God; others have left this world, rejoicing in hope of eternal glory; and we would fondly hope, many, many more, are training up for happiness and heaven."

Jamestown, Onondaga Co.—A revival, we understand, commenced about a year ago, in the Presbyterian congregation in this place. The society has been always small. The work was rather of a still character, and the hopeful subjects of it are estimated at 60. There have been no recent instances of conversion; but there are still some earnest inquiries; and a spirit of prayer is still visible to some extent among professing Christians. Circumstances, on the whole, are encouraging.—Utica Recorder.

The Baptist Female Society of Boston and vicinity, for promoting the conversion of the Jews, at their meeting in October last, concluded there does not appear to be any immediate opening, by which they can directly benefit the Jews. In the mean time, they unanimously agreed to appropriate \$100 to the benefit of the Indians in our own country; reserving the remainder of their funds for their original design, whenever Providence shall open a way for their application.

Donations.—The Treasurer of the American Bible Society acknowledges the receipt of \$4873, 26 during the month of December; of which sum \$2993, 79 was received in payment for Bibles, &c.; & \$1874, 47 as donations.—The issues from the Depository, were—Bibles, 2360; N. Testaments, 2980; Total, \$440; Value, \$6386, 37.

The late Mr. Hill, of Newark, N. J. left \$1000 to the New-York Marine Society.

A line of Stages is now running daily from Utica, to Kingston, Upper Canada, via. Cape Vincent.

ORDINATIONS AND INSTALLATIONS.

Installed on the 17th inst. as Pastor of the Calvinistic Congregational Church and Society in Hennekin, N. H., the Rev. JACOB SCALES. Introductory Prayer by Rev. Mr. Whiton of Andover; Sermon by Rev. Mr. Edwards of Andover, Mass.; Consecrating Prayer by Rev. Mr. Nye of Claremont; Charge by Rev. Mr. Harris of Dunbarton; Right Hand of Fellowship by Rev. Mr. Boston of Concord; Charge to the People by Rev. Mr. Burdham of Penobscot, and the Concluding Prayer by Rev. Mr. Price of Epswich. Among the donors of the Council, as read at the opening of the public services was the following, viz: "Whereas, intoxicating liquors have, in several cases, been dispensed with at the entertainment of Ecclesiastical Councils, and it is understood that the Committee of arrangements in this place intend to pursue a similar course, the Council do hereby express their cordial approval of it, and their earnest desire that so laudable a practice may become universal."—Com.

It is not for us to say to Councils, and other bodies of men, Do this, or that. We cannot, however, forbear to express a strong hope that such worthy examples will be followed more and more; and that every meeting of ministers and Christians will, ere long, be "filled with the Spirit" of God, and have nothing to do with "wine when in excess."—Ed. Rec. & Tel.

Installed, on Wednesday last, over the First Baptist Church in this city, the Rev. CYRUS P. GROSVENOR. The Rev. Mr. Sharp made the Introductory Prayer; the Rev. Mr. Wayland, late Pastor of that church, and President elect of Brown University, preached the Sermon, from Ps. 64. Rev. Mr. Griffin gave the charge; Rev. Mr. Knapp presiding. The Right Hand of Fellowship; Rev. Mr. Jacobs made the concluding prayer.

It is expected that Rev. Dr. GRIFFIN will preach in the Rev. Dr. Jenks' meeting-house in Green-Backet, on Sunday afternoon next, and also Rev. Mr. BAYLIS, from New-York city, on the evening of the same day.

SECULAR SUMMARY.

FOREIGN.

It is said that the Portuguese prince, the Infant Don Miguel was soon to embark at Leghorn for Brazil in a Portuguese ship of the line.

Capt. Tyson, at New York from Marseilles, informs that Lord Cochrane had purchased a corvette of 24 guns, and the 64 gun ship built for the Turks.

Brazilian War.—Capt. Hutchins, of the Midas, informs the editor of the Norfolk Beacon, that on the 24th Nov. a Brazilian squadron, consisting of a 74 frigate, sloop of war, and several transports, with 2000 troops sailed from Rio Janeiro for Rio Grande, with the Emperor on board, who was determined to carry his point in the south.

The Macedonian, Cyane, & Boston were at Rio Janeiro. The Brandywine and Vincennes had sailed for the Pacific. The Brazilians and Buenos Ayreans had concentrated their forces at Rio Grande, and it was expected hostilities there would soon commence.

Revolt.—An account from Alexandria, Lou. Dec. 22d, says that Col. Butler had arrived there with intelligence that the province of Texas had taken up arms to free itself from the Mexican Republic.

Outrage on American citizens at Rio.—The Norfolk Beacon says, we learn from Capt. Hutchins, of the big Midas, that a serious disturbance took place at Rio Janeiro, a few days previous to his sailing, in November last, in consequence of the imprisonment of a man who represented himself to be an American.

DOMESTIC.

Post Offices on the Sabbath.—A meeting has been held in New York, which resolved to transmit a memorial to Congress, praying that post offices may not be open for the delivery of letters on the Sabbath. The meeting considered the stopping of the transportation of the mails on that day, as wholly unnecessary at present. A committee was appointed, to secure the concurrence of other cities & towns.

Slavery.—A bill to prevent free persons of color from emigrating into the state of North Carolina, has been introduced in the Legislature. The bill provides that no free person of color shall migrate into this State, or having done so, not to remove within the year, except he give security to be subject to a penalty of \$500, or in default of the payment of this sum, that he be held out for a term of years not exceeding ten. Provides that any one who brings into the State any free negro, shall forfeit and pay for every one so brought, \$500; this provision does not extend to masters of vessels bringing in free negroes employed on board, and belonging to and under the control of the vessel, or to persons traveling with free negroes as servants.

Central Institution for the deaf and dumb, N. Y. The number of pupils in this institution is about forty; and there are at present between forty and fifty applicants for admission, which are excluded solely on account of the want of funds for the support of an additional number.

Overlook. The Medical Intelligence asserts that overlookers, or those who have worn them, will affirm that they have never experienced the least benefit from them, but, on the contrary, have suffered more from colds and sickness than they did before. Overlookers make the feet so tender, that a man who wears them will unavoidably catch a cold, or the accidentally leaves them off, even on pleasant and dry weather, and after putting on the feet, even in summer, will prove fatal to his health.

Rhode Island.—The General Assembly of Rhode Island has adjourned. A bill passed during the session relating the duty on the sale of domestic goods by auction, and increasing the duty on auction sales of foreign goods to one and a half per cent.

Lotteries.—A bill has passed in committee of the whole of the New York Legislature, prohibiting the sale of foreign lottery tickets in that State, and of shares of tickets in lotteries authorized by that State. It removes any manager who shall violate the law. Dealers, violating the law, lose their license, incur a penalty, and are adjudged guilty of a misdemeanor. The price of a license in N. Y. is \$1000; Albany or Troy, \$500; Schenectady, \$200; in other places to be fixed by the judges of the county courts. In Maryland, the house of Representatives have passed a bill, requiring \$1000 a year for a license in Baltimore, and in other places \$200. It requires an oath, and a bond of \$10,000, to prevent the sale of unauthorized tickets. Fine of \$1000 for advertising the sale of tickets in lotteries out of the State.

The Common Council of N. York has voted that the Dispensary Physicians be requested to call at every house in that city, & vaccinate all who consent, who have had neither the Small Pox, or the Cow Pox, and has appropriated \$100 to each Physician for this service. On a former occasion, in this way 3000 persons were vaccinated.

The Railway.—The Stockbridge Star gives notice that a meeting of citizens will be held at Canaan, N. Y. on the 25th inst. to take such measures as they may think proper, in regard to the proposed Railway from Boston to the Hudson.

There has been built and launched at the ship yards in Saco, the past season, two ships, one large, two brigs, and three schooners, all copper fastened and amounting to 1744 tons.

The tonnage of shipping owned in Saco and Biddeford is about 6,236 tons.

Westfield.—The number of deaths in Westfield in 1826 was 31. The population is not far from 3000. The number of deaths in 43 years has been 268—average per year 29-1-2. The Congregational church consists of 300 members, and the Baptist church of about 200.

In a Historical Sketch of Westfield, recently published, it is stated that the number of manufacturing whips furnished employ for two or three hundred people, in that village. The whips are carried to various parts of the United States.—Hemp. Gaz.

There was an increase of 20 per cent. between the exports of Bath in 1825 and 1826.

Scalping.—Since 1819, fifteen cargoes of fur seal skins, taken within the southern Arctic circle, have been brought into the port of Stoughton, Conn. and sold for \$27,297. Our vessels from Stoughton are now engaged in the sealing business.

Oranges.—Mr. White, the delegate to Congress from Florida, states that there are annually gathered at St. Augustine, in the vicinity of 1,500,000 oranges. There are some trees supposed to be 120 years old, which bear at this time 3000 oranges each. Mr. W. says, oranges, lemons, lemons, citron, and olives may be cultivated in Florida, in quantities sufficient to supply the whole U. S.

Longevity.—Joseph and Eliza Elizabeth Copeland, of Plymouth, in this state, had 12 children, eleven of whom are now living, of the following ages: 90, 88, 86, 83, 81, 79, 77, 76, 71, 68, 67. There is hardly a parallel for this.

Another instance of the dangerous use of Charcoal.—We learn that a young woman of the city, on Saturday last, imprudently took a pot of agitated charcoal into a close room, and was found dead two hours afterwards.

We have a striking instance of the baneful effects of charcoal. A five-pail kettle of charcoal, on fire, was carried into the meeting-house at Orange, Vermont, for the purpose of warming the house. Numbers fell to the floor, and others were so materially injured by inhaling the atmosphere, as to be unable to support themselves for some time.

Great Fire.—At Alexandria, D. C. on the 18th inst. a fire broke out in the thick part of the town, and raged five hours, with a brisk N. wind blowing. The number of houses destroyed, besides tank buildings, is about forty.—Some of the property was insured. The weather was cold, and the water that was thrown on the fire was frozen. Yet the engines were pined so closely, that only one was stopped by being frozen. The conflagration was plainly seen in the Representatives' Chamber at Washington, who in consequence adjourned at an early hour.

Fire.—Washington College, at Charlestown, Maryland, has been destroyed by fire. It commenced in a quantity of fodder and hay in the cellar. The corner stone of this edifice was laid by Gen. Washington 1287 or 88.

One child perished, and a boy of 13 was so burnt, in his endeavors to save that child, and in saving 3 or 4 others, that he died on the following evening.

Fire.—The Pulling Mill and Carding Machine of Mr. John G. Mayo, in Kennebecport, together with its contents, were consumed by fire on the 17th inst. The fire originated in the Dye House. \$1,200 was insured upon it.

Fire.—A room in the 4th story of a building in Market street, opposite Brattle-street Church, in this city, took fire on Sabbath morning last, at half past 10 o'clock, but by the active interference of the fire department, and citizens, it was confined within its building, and extinguished, before any extensive injury was done. The temperature of the atmosphere at the time was 10 degrees below zero.

Earthquake.—A paper of Saratoga, N. Y. says, "an earthquake was experienced in this Co. on the evening of the 7th inst. It was noticed by several persons in this town, in Greenfield and Corinth. The ground was deeply covered with snow, and the noise, which continued for one or two minutes, reminded that of a heavy loaded wagon over frozen ground. Vermont, Sentinel says more than four feet of snow fell in 14 days: ending Jan. 13. The greatest fall recollected there since the settlement of Vermont.

The Herkimer American, of Jan. 11, says that within the last seven days, eight persons have been committed to jail.

in that village, charged with being concerned in passing counterfeit bank notes.

CONGRESS.

IN THE SENATE.—Bills enacted.—To add \$2000 to the salary of Post Master Gen.; to provide for reports of decisions of the Supreme Court; to provide for taking evidence in U. S. Courts in certain cases, and for compelling the attendance of witnesses before commissioners.

IN THE HOUSE.

Business now proceeds in earnest; but we find little that is finished. The Bankrupt bill will probably come to a decision soon. The prospects of revolutionary officers and soldiers are gloomy.

An estimate for continuing the work on the Capitol of the United States for the year 1827, was presented. The sum required in addition to \$2,545 on hand, is \$79,344 05.

MASSACHUSETTS LEGISLATURE.

IN THE SENATE.

Enacted.—Bill to incorporate the New England Lace Manufacturing Company; making a further appropriation for the Deaf and Dumb.

Order of Notice to J. Ballard and others; Watertown and Brighton; inhabitants of Tisbury; J. Joy and others; G. Blake and others; W. Adams and others; N. Howland and others.

Leave to withdraw is given to J. W. Sweet and others; Alford and Egmont Turnpike Company; J. Brown and S. Porter; J. Stewart and others.

On Saturday next Moses STUART, of Andover, was chosen to preach the next Election Sermon.

A bill in addition to the act, relating to the power and duty of Collectors of taxes, was negatived in the second reading.

IN THE HOUSE.

Enacted.—Bills incorporating the Chatham and Harwich Manufacturing Company.

A bill in further addition to the act incorporating the Beverly Marine Insurance Company.

A bill incorporating the Proprietors of the First Universalist Church in Nantucket.

A bill to annex certain territory to the town of Wareham. On Tuesday, the House non-concurred with the Senate in the election of J. Mills as U. S. Senator; and on the 3d Monday re-elected H. Mills on their part. Mr. M. had 106 votes, precisely the number necessary to a choice.

Order of Notice to P. Gardner and others.

Leave to withdraw, to F. H. Wright and others; W. Childs.

Referred to next Legislature, Petition of E. Thompson.

Rail Road.—Mr. Phelps, of Boston, from the select Committee of the last session, on the practicality and expediency of constructing a Railway from Boston to the Hudson River, submitted a Report of their proceedings, and it was ordered that 600 copies thereof be printed.—A. J. Allen and 309 others, also S. H. Perkins, and 250 other inhabitants of Boston and the vicinity, have petitioned in favor of the same.—The Committee divide the resolve of the House into two questions—whether a Railway is practicable, and if so, whether it is expedient for the government to undertake the work? To the first, their answer is that it is practicable to construct a Railway from Boston to the Hudson River. They do not designate the most eligible route, as they had no authority to cause surveys to be made, but say the route has been surveyed, by an intelligent citizen of Berkshire County, and he pronounces a Railway practicable and expedient.

To the second part of their inquiry they say that it is expedient—(at the cost cannot be estimated until after the surveys have been made.)

They append to their report resolves authorizing the Governor to appoint commissioners to make the necessary surveys, and plans, and authorizing him to draw his warrant for \$5000 to defray the expenses of such surveys, and plans.

They also append a copy of the circular sent by the committee to different parts of the State, for information, and also a letter from the Governor of New-York, in which he states the probability of their consenting to the extension of the road, though the State may not grant pecuniary assistance, there being already so many meritorious claims upon their bounty.

The House have voted, that it is inexpedient to provide for a more equal distribution of school monies.

Many petitions have been committed, and much business is in progress. Among others, the Rail Road, and the Navigation of Connecticut River, are subjects of prominent interest.

MARRIAGES.

In Boston, Mr. Oliver Farnsworth to Miss Edith A. King. In Charlestown, Mr. Charles Monroe, of Lexington, to Miss Maria Russell, of West Cambridge.—In Gloucester, Capt. George Haskell to Miss Lucy E. Burnham.—In Newburyport, Mr. N. Newman to Mrs. Talitha Appleton. In East Mass. Joshua Lowell, Esq. to Miss M. Randa, daughter of Silas T. Esq.—In Hartford, Conn. Mr. James Grant Bolles to Miss Orta Lyman, daughter of Gains L. Esq.—At Littleton, N. H. Mr. Samuel G. Brackett, of Landaff, to Miss Amanda Fairbanks, eldest daughter of Rev. Drury F.—In Andover, N. H. Mr. Josiah West, of Framingham, Me. to Miss Theodora Grant, daughter of Dr. Alexander G.

In Wilmington, Warren Swain, Esq. merchant, of the house of Swain & Simonds, Charles ville, Mo. to Miss Mary, daughter of the Rev. Mr. Keywinds.

DEATHS.

In Boston, Polly Gardner, aged 40; Sarah Higgins, 20; Rebecca R. Row, 11; Robert Oliver, 46; Joseph Callahan, 25; George Bailey, 30; Truman Seely, 40; Hannah H. Devereux, 22; Catherine McCarthy, 37; Wm. Rafter, 36; Nancy Clark, 21; Wm. Morrill, 72; Francis J. Jackson, 105; James Brown, 45; Aaron Wingate, 88; Charles H. Evans, 22; Thomas Nichols; suddenly, Miss Catherine S. Gleason, 22, suffocation by vapor of charcoal; Mrs. Nancy White, 32; Mr. John Collins, 67; Mrs. Margaret Hart, 82.

In Milton, Samuel Z. Adams, son of Mr. John A. 2d, 18.—In Quincy, Mr. John Corey, 29 formerly of Westford. In Newton, suddenly, widow Mary Richards, 82.—In Gloucester, Mrs. Betsey, wife of Capt. Wm. Dexter, 59; Miss Eliza G. Brown, 34.—In Penikese, Mass. Mrs. Elizabeth Morton, wife of Capt. Silas M. 37.—In Newburyport, Mr. Asaph Gould, wife of Capt. Benjamin G. 73; Mrs. Sarah, wife of Mr. Theodore Pearson, 48.—In Southbridge, widow Deborah Adamson, relict of Calvin A. Esq. 69.

In Portland, Robert Boyd, Esq. 68.—In Pittsford, Me. Maj. Henry Smith, 90; Capt. Wm. Crowell, formerly of Falmouth, Mass. 51.—At Fair River, Me. Elder, widow of Mr. J. B. May, 71.—At Springfield, Vt. Jan. 5, Mr. Isaac Tower, 75, formerly of Colchester, Mass.

In Holliston, 11th inst. Mr. Joel Bullard, 55.—In Foxborough, widow Lydia Wheaton, 81.—In New Ipswich, N. H. Jan. 14th, William Locke, 78, and brother of Samuel Locke, formerly President of Cambridge College.

In Tekonah, (Mississippi) was among the Indians, Mr. J. B. May, 71.—At Fair River, Me. Elder, widow of Mr. J. B. May, 71.—At Springfield, Vt. Jan. 5, Mr. Isaac Tower, 75, formerly of Colchester, Mass.

Died, deeply regretted by a numerous circle of acquaintance, on the 21st Oct., at Edinburg, near Edisto Island, S. C. of the country fever, after an illness of nine days, ANTHONY HARDY, Jr. of Lemper, N. H. at the age of 31.

Deservedly esteemed as a classical teacher, he entered on a more extensive field of usefulness in being highly instrumental in establishing a Sabbath School, which under the blessing of God was just beginning to succeed and promised to be a rich blessing to the youth of that island. Mild, humble and benevolent, he seemed peculiarly calculated to lead the youthful mind to the contemplation of Him who was himself love. But, alas, God's ways are not our ways. At the moment when rejoicing in the success of a plan by which he hoped to be an honored instrument in promoting his Master's cause, he was, by one of those mysterious dispensations which demand no account, sometimes called to admire but never acquiesce, for removed as we humbly trust, clothed in the robes of his Redeemer, to join the church of the first born in heaven.—Dr. Auld, in whose house he was residing and who was to all appearance most intimately devoted to the same glorious cause, fell a victim to the same fever on the 7th day, 4 days previous to Mr. Hardy's death.—May his last end be like theirs.—Com.

In Fitchburg, Jan. 11, Mrs. PHEBE FULLER, 57. In her sickness and death she was an example of the power and value of true religion. She esteemed herself as nothing; but was not fearful to rest on Christ as her eternal rock. She could talk of nothing but the world and her friends, she would talk of lying down to sleep, or as if she would for a few days bid adieu to those whom she loved. She calmly and patiently endured the affliction which God laid upon her; and when she ceased to breathe, she seemed like one who had sunk into a sweet rest. Her husband, children and friends sincerely mourn her loss.—Com.

At Newton, Mrs. CATHERINE EUSTIS, relict of Wm. Eustis, Esq. and daughter of Doct. Samuel Wheat, do. It pleased God to endow her with mental powers superior to many others.—Her bodily frame being feeble she was for many years enjoyed but a small degree of health.—She was called to endure a large share of sorrow—supported and comforted by divine power and goodness, she bore her afflictions with calmness and resignation. For many years she was a professor of the Christian religion. By her meekness and meekness she was led to grow in grace, to set her affections more on things above. In her sickness she manifested a Christian spirit, expressed her firm reliance on her divine Savior, and has left her friends the comforting belief, that she is gone to enjoy that rest prepared for the children of God.—Com.

In Otis, Mrs. HANNAH D. LYX, consort of Rev. Jonathan Lee. Her childhood bloomed with piety; her youth years brought forth their fruit to the glory of God, and while scarcely in the meridian of life she has been called from the sorrows and sufferings of earth, we trust to the joys of heaven. Constant in her attentiveness, habitual in her faith in God, in hope, gentle, and sometimes fervent, in love to her Savior, faithful unto death; in death happy and resigned. Through severe sufferings she has passed from this world. The widowed ministers of the

FOR SALE.
PEW No. 101, one of the best situated in Park
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